

## SELECTIONS

FROM THE

## VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RAJPUTANA,

Received up to 24th October 1894.

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## LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
<b>URDU.</b>						
<b>Monthly.</b>						
1	Káiyath Samákhá	Allahabad	Babu Anand Bihari Lal, M.A.	For Oct.	19th Oct.	200 copies
2	Nashat-ul Shia	Moradabad	Qasi Muhammad Fahim-ul-din.	...	22nd "	"
<b>Bi-monthly.</b>						
3	Akhbar-i-Hind	Amroha (Moradabad).	Saifud Mahmood Majid Hussain.	30th Oct.	24th Oct.	100 copies
4	Indian Reformer	Lucknow	Babu Ram Narayan Varma.	16th Sep.	"	120 "
5	Justice Paper	Ditto	Yaqub Ali Khan	16th Oct.	18th "	200 "



No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
<b>Under—(continued).</b>						
<b>Tri-monthly.</b>						
6	Akhbār-i-Imāmiā ...	Lucknow ...	Saiyad Akhid Ali ...	6th & 16th Oct. ...	19th & 24th Oct. ...	347 copies.
7	Dabir-i-Hind ...	Agra ...	Muhammad Amin-ul-din.	1st & 10th " ...	20th " ...	45 "
8	Hāmid-ul-Akhbār ...	Moradabad ...	Hāshī Baksh ...	17th " ...	21st " ...	106 "
9	Kanauj Punch ...	Kanauj (Farukhabad).	Bhagga Khān ...	20th " ...	" " ...	200 "
10	Mufid-i-Kam ...	Agra ...	Munshi Muhammad Qadir Ali Khān.	10th " ...	18th " ...	75 "
11	Nāir-i-Hind ...	Do. ...	Saiyad Muhammad Ali.	20th " ...	23rd " ...	40 "
<b>Weekly.</b>						
12	Agra Akhbār ...	Agra ...	Khawājā Tajammul Husain.	14th & 21st Oct. ...	19th & 23rd Oct. ...	50 copies.
13	Akhbār-i-Kham ...	Meerut ...	Hakim Muhammad Mugarrah Husain Khān.	16th " ...	18th " ...	150 "
14	Akhbār-i-Islām ...	Agra ...	Maulvi Wāris Ali ...	22nd " ...	23rd " ...	526 "
15	Alwaqf ...	Gorakhpur ...	Muhammad Sa'id ...	17th " ...	21st " ...	625 "
16	Anis-i-Hind ...	Meerut ...	Munshi Kishun Sarup Varmā.	13th & 20th " ...	22nd & 24th " ...	250 "
17	Anjuman-i-Hind ...	Lucknow ...	Munshi Bishun Lal.	" " ...	18th & 23rd " ...	300 "
18	Āzād ...	Ditto ...	Munshi Muhammad Sajjad Husain.	19th " ...	20th " ...	250 "
19	Cawnpore Gazette ...	Cawnpore ...	Babu Harnām Singh	15th & 23rd " ...	23rd & 24th " ...	500 "
20	Dabidā-i-Qaisari ...	Bareilly ...	Munshi Thākur Prasad.	18th & 20th " ...	18th & 24th " ...	400 "
21	Fitnah ...	Gorakhpur ...	Hāfis Nizām Ahmad	16th " ...	19th " ...	500 "
22	Hindustānī ...	Lucknow ...	Munshi Ganga Prasad Varmā.	17th " ...	18th " ...	300 "
23	Jām-i-Jamshed ...	Moradabad ...	Qazi Saiyad Abdul Ali	14th " ...	24th " ...	125 "
24	Kārnāmāh ...	Lucknow ...	Maulvi Muhammad Yakub.	17th " ...	21st " ...	275 "
25	Kayasth Conference Gazette ...	Cawnpore ...	Rai Devi Prasad, B.A., B.L.	19th " ...	22nd " ...	1,000 "
26	Matla-i-Nūr ...	Ditto ...	Munshi Bihari Lal.	20th " ...	24th " ...	50 "
27	Naiyar-i-Azam ...	Moradabad ...	S. Ibn Ali	12th " ...	18th " ...	160 "
28	Najm ul-Akhbār ...	Etāwah ...	Hāji Hāfis Muhammad Būh-ullah Khān.	22nd " ...	23rd " ...	120 "
29	Najm-ul-Hind ...	Sahāranpur ...	Pandit Avatār Kishun.	16th " ...	19th " ...	475 "
30	Najm-ul-Hind ...	Jaunpur ...	Maulvi Muhammad Husain.	22nd " ...	33rd " ...	60 "
31	Nasim-i-Hind ...	Fatehpur ...	Muhammad Nawāz Khān.	15th " ...	19th " ...	70 "
32	Nizām-ul-Mulk ...	Moradabad ...	Qāsi Muhammad Fāhim-ul-din.	17th " ...	20th " ...	220 "
33	Nūr-ul-Anwār ...	Cawnpore ...	Hāfis Muhammad Abdul Hamid Khān.	20th " ...	21st " ...	171 "
34	Oudh Punch ...	Lucknow ...	Munshi Muhammad Sajjad Husain.	18th " ...	" " ...	300 "
35	Raṣ-ul-Akhbār ...	Benares ...	Saiyad Ghulām Husain.	22nd " ...	24th " ...	400 "
36	Rahbar ...	Moradabad ...	Pandit Partāp Kishun.	16th " ...	20th " ...	300 "
37	Risāz-ul-Akhbār ...	Gorakhpur ...	Hāfis Nizām Ahmad	" " ...	19th " ...	500 "
38	Rohilkhand Punch ...	Moradabad ...	Qazi Saiyad Abdul Ali	14th " ...	24th " ...	125 "
39	Sitāra-i-Hind ...	Ditto ...	Pandit Banwāri Lal Misra.	20th " ...	22nd " ...	125 "
40	Urdū Akhbār ...	Bareilly ...	Munshi Muhammad Abdul Aziz.	17th & 22nd " ...	21st & 24th " ...	25 "
41	Vernacular Advertiser ...	Lucknow ...	Rāmji Dās Bhārgava.	21st " ...	22nd " ...	1,000 "
42	Zamānah ...	Cawnpore ...	Munshi Muhammad Safdar Hasan Khān	18th " ...	19th " ...	200 "
<b>Daily.</b>						
43	Oudh Akhbār ...	Lucknow ...	Munshi Shiva Prasad	18th to 24th Oct. ...	18th & 24th Oct. ...	521 copies (including 92 copies taken by Government.)
<b>URDU-ENGLISH.</b>						
<b>Bi-weekly.</b>						
44	Allgarh Institute Gazette ...	Allgarh ...	Muhammad Mumtāz-ul-din.	16th & 19th Oct. ...	18th & 21st Oct. ...	460 copies (including 286 copies taken by Government.)
<b>HINDI.</b>						
<b>Bi-monthly.</b>						
45	Sajjan Vinod ...	Agra ...	Pandit Shri Krishna Lal.	21st Oct. ...	22nd Oct. ...	125 copies.



No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
<b>HINDI—(concluded).</b>						
<b>Weekly.</b>						
46	Almora Akhbar ...	Almora ...	Munshi Sadanand Sanwal.	15th & 22nd Oct. ...	18th & 24th Oct. ...	104 copies.
47	Bharat Jivan ...	Benares ...	Babū Rām Krishna Varmā.	15th " ...	18th " ...	1,500 "
48	Nagri Nirad ...	Mirzapur ...	Pandit Kāshi Prasad Shukla.	18th " ...	24th " ...	300 "
49	Prayag Samachar ...	Allahabad ...	Pandit Jagan Nath Tiwari.	11th & 18th " ...	20th " ...	400 "
50	Sajjan Kirti Sudhakar ...	Udaipur ...	Kahyachalak Dan ...	15th " ...	19th Oct. ...	65 "
<b>Daily.</b>						
51	Hindustan ...	Kālakankar (Partabgarh).	Pandit Devi Dayal Shukla.	15th to 23rd Oct. ...	19th to 24th Oct. ...	470 "
<b>HINDI-URDU.</b>						
<b>Weekly.</b>						
52	Kāshi Patrika ...	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	19th Oct. ...	22nd Oct. ...	500 copies (including 243 copies taken by Government.)
<b>Bi-weekly.</b>						
53	Jaipur Gazette ...	Jaipur ...	Munshi Mahavir Prasad.	3rd & 6th Oct. ...	21st Oct. ...	100 copies.
<b>MARATHI.</b>						
<b>Weekly.</b>						
54	Subodh Sindhu ...	Khandwa ...	Lakshman Anant Prayagi.	17th Oct. ...	19th Oct. ...	350 copies.
<b>MARATHI-ENGLISH.</b>						
<b>Weekly.</b>						
55	Nyaya Sudha ...	Nagpur ...	Sada Shiva Ram Chandra Patwardhan.	15th Oct. ...	18th Oct. ...	375 copies.



## I.—POLITICAL AND FOREIGN.

19th October 1894.

Possible dangers to India from the serious illness of the Czar of Russia and the Amir of Kabul.

1. The *Azad* (Lucknow), of the 19th October, observes that the dangerous illness of the Emperor of Russia and the Amir of Kabul, at one and the same time, must be a source of very great anxiety to the Indian Government. It is an established fact that the present Czar is a peace-loving sovereign. His officers who have long since set their hearts on the conquest of India have left no stone unturned to bring on a war on the Indian frontier, but he has always successfully resisted them. Now that he is so ill that there is no hope of his recovery, his war-mongering officers are sure to assert themselves, and take to filibustering again on the frontiers of India and Afghanistan. The illness of the Amir Abdur Rahman makes the situation still worse and augurs trouble in Afghanistan. Although his son Habib-ullah Khan acquitted himself, in a thoroughly creditable manner, when he ruled as the Regent, during the two years' absence of the Amir in Afghan Turkestan, and has some men, about the court at Kabul, in his favor, yet the iron rule of Abdur Rahman has made the people simply fear him and not love him. Habib-ullah Khan will thus hardly find an Afghan who might love him, because he is the son of Abdur Rahman. The Russians, ever ready to swoop upon the Afghan territory, will see their golden opportunity in the present juncture. The British Government would, however, so far as one can judge from probabilities, support Habib-ullah Khan. It is fortunate, moreover, for Habib-ullah that Ayub Khan is in the hands of the Indian Government, otherwise were the latter to present himself even single-handed in Kabul, thousands upon thousands of Afghans would flock round him just in the same way as the French did round Napoleon. But Russia has Ishaq Khan in her hands; she might take him and enter Afghanistan, or supply him with war materials to contest for the Kabul throne. The presence of certain English men and women in Kabul is another difficulty for Habib-ullah. Lord Roberts, the late Commander-in-Chief of India, advises that as the Afghans, in general, most bitterly hate the English, the latter should lose no time in leaving Kabul as soon as Abdur Rahman's eyes are closed. Now should these Englishmen suffer in any way at this juncture, it will prove a great disaster for Habib-ullah. All these prospects have struck India with terror. She is in financial throes and cannot spare a penny if she is called upon to interfere in Afghanistan.

AKHBAR-I-KLAM.  
16th October 1894.

Suggested annexation of Nepal, in view of future Russian advance, condemned.

2. The *Akhbar-i-Alam* (Meerut), of the 16th October, stating that a certain English newspaper has, in view of the future complications arising in connection with the present Japo-Chinese war, advised the British Government to deprive Nepal of its independence and make it a feudatory state like Cashmere, indignantly observes that such an act would be simply beneath the dignity and derogatory to the prestige of the British Lion. To grant that Russia might, by offering help to China in her present difficulty, secure Kashghar and Yarkand from the latter, and thence advancing into Tibet, bring Nepal under her influence, is to suppose that while Russia did all that England would sit still with folded hands and do nothing to safeguard the interests of India. If any danger be apprehended from Russia, in the direction of Nepal, the wisest policy for the British Government will be to make of the latter a friend still faster than ever, and not an enemy by depriving her of her independence, lest she should, smarting under the humiliation of loss of liberty, intrigue even with the meanest of Britain's foes.

NA'W-UL-HIND.  
16th October 1894.

Suggested restoration of full sovereign powers to the Maharaja of Cashmere.

3. The *Najm-ul-Hind* (Saharanpur), of the 16th October, states that newspapers have again begun to discuss the question of restoring the Maharaja of Cashmere to his full sovereign powers. Apparently there seems nothing against His Highness. He is neither a luxurious man nor is he addicted to wine. He is not also an intriguing man, but a true and loyal friend and well-wisher of the British Government. He is intelligent and industrious at the same time. The Government, therefore, after considering all the internal circumstances and external surroundings of the Cashmere State, need not keep the Maharaja disconsolate any longer and ought to restore him to his full original powers.



4. A correspondent of the *Azād* (Lucknow), of the 12th October, states that Colonel Barr, in his new capacity of the Governor-General's Agent, Central India, arrived at Lushkar in Gwalior State, on the first idem, and stopped four days in the Residency building. During his stay all classes of men, both high and low, waited on him, and the outside verandahs were covered with *dalis* (trays of fruit). It is reported that the Maharaja of Gwalior will be invested with the powers of a ruler on the 24th November, and that the Council of Regency abolished soon after. The writer does not care so much for the fate of other members of the Council on its dissolution, they being all Sirdars and great men, as he does for Nawab Ghulam Ahmad Khan. He might fitly be appointed to the post of the Chief Justice; the present incumbent being too old and irregular in attendance to hold on. The Nawab might also be made the Sar-Subah of Malwa. Some reductions might also be made in the Judicial appointments, the magisterial powers being delegated to Subahs of the districts and their assistants, and the civil powers of the Sadar Amins extended. The present Judge at Gwalior is a hot-tempered man; he does not allow pleaders to argue their case to their satisfaction, &c. But it is a general complaint against all Judicial officers that they address pleaders by the term *tum* (thou or you) and not by the more respectful term *ap*, and some of the former even call the latter mad, &c.

*Azād*.  
12th October 1894.

5. The *Sajjan Vinod* (Agra), of the 21st October, says that the Dasahra at Bharatpur has always been celebrated with grandeur, attracting thousands of men from the neighbouring districts. But the show was a very tame affair this year, and the visitors went back much disappointed. The Maharaja has become a hard drinker, and all classes of his subjects are dissatisfied with his conduct. The administration is entirely in the hands of Kashmiri Pandits. The appointment of a Commission of inquiry is necessary with a view to improve the administration.

*SAJJAN VINOD*.  
21st October 1894.

6. The *Hindustan* (Kalakankar), of the 20th October, refers to an enthusiastic Congress meeting held at Hardieganj in Jhansi on the 18th idem; speeches being made by the Hon'ble Raja Rampal Singh and Paudit Madan Mohan Malviya on the necessity for the reform of the Legislative Councils and the Simultaneous Examinations. Babu Ram Krishna Rao presided on the occasion.

*HINDUSTAN*.  
14th October 1894.

7. The *Jām-i-Jumshed* (Moradabad), of the 14th October received on the 24th idem, states that Maharaja Bal Bahadur Singh, the Chief of the Rajgadh State in Central India, is a very just, intelligent and large-minded ruler. His subjects are all happy and prosperous. Both the young and the old sing his praises. He loves all classes of his subjects alike. He builds temples for Hindus, and contributes towards the construction of mosques for his Musalman subjects. He is an active and bold man at the same time. A short time ago a Postal mail bag was stolen at the frontier of his State. No sooner this news reached him, than he rode out with a police Inspector of his State and proceeding to the spot, had the bag traced out and recovered intact. The people of the State are to be congratulated on their being blessed with such a good and able ruler.

*JAM-I-JUMSHED*.  
14th October 1894.

8. The *Najm-ul-Hind* (Saharanpur) of the 16th October, is glad to say that the Maharaja of Udaipur is soon going to start a railway line in his dominions. Jodhpur was the first Native State that constructed a railway within its territories and has been obtaining some revenue from "wire and steam." This State is now to extend its Marwar railway to Karachi. Other native States ought to follow this profitable example.

*NAJM-UL-HIND*.  
16th October 1894.



19th October 1894.

9. The *Azad* (Lucknow), of the 19th October, says that complaint is made that when the Imperial Contingent Force of a Native State comes for exercise in the British territory, some of its soldiers desert and escape the legal punishment of the State. The Imperial Government should therefore speedily enact a law to put a stop to the evil practice, otherwise the troops of the native Chiefs would become altogether demoralized.

## II.—GENERAL ADMINISTRATION.

20th October 1894.

10. The *Anis-i-Hind* (Meerut), of the 20th October, in commenting upon the advice of the *Morning Post* to Lord Elgin for removing Sir Charles Crosthwaite and Sir Charles Elliott from the Lieutenant-Governorships of the North-Western Provinces and Oudh, and Bengal respectively, observes that the advice is most ill-conceived, the two gentlemen being most experienced officers. If any of their acts be considered faulty, it must be borne in mind that none but God alone can be free from *all* faults. There are only one or two complaints requiring redress, to which the attention of these officers might be directed; every other thing being all right in their administrations.

17th October 1894.

11. The *Subodh Sindhu* (Khandwa), of the 17th October, adverting to Hindu-Muhammadan riots, observes that Lord Harris who favours one community against the other is chiefly to blame. Had his lordship acted with impartiality in connection with the dissensions at Raver and nipped the evil in the bud, the serious riots which have followed them would not have occurred. In laying claim to impartiality and neutrality his lordship simply tries to throw dust in the eyes of the public. The inhabitants of Ahmednagar were highly disappointed at Lord Harris' reply to their Municipal address. The Municipal Board suggested in their address that his lordship might take some steps with a view to prevent religious disputes. But the Governor heaped abuse on their devoted heads and said that the object of his visit was to teach them common sense. His Excellency declared that he pursued a policy of strict neutrality, the attacks made on him being quite unjust. But his indifference to the high-handed and tyrannical proceedings of the police and the Magistrates in connection with the riots at Poona and Wai gives the lie to his vanted impartiality. The police arrest any men they like and the Magistrate readily relegates them to prison. The Musalmans who were the aggressors in the disturbances, have been allowed to go scot-free. This is impartiality indeed!

22nd October 1894.

12. The *Akhbar-i-Islam* (Agra), of the 22nd October, publishes an article in which the writer complains that the National Congress and the Cow-Protection Societies are working hand in hand, and that the Hindus are ready to cut the throats of the Musalmans under the pretext of cow-protection with a view to compel them to join their Congress. The writer refers to the alleged persecution of Musalmans in Boinchi, Uttarpara, Hoogli district, in connection with cow-killing, the estate being the property of two enlightened brothers, named Babu Rash Bihari Mukarji and Babu Shiva Narayan Mukarji, nephews to the well-known Raja Piari Mohan Mukarji, C.S.I. At the time of the late Bakr Id, the Musalman cultivators were strictly forbidden to kill kine on any occasion; any man guilty of the offence being liable to a fine of Rs. 25, and ejectment from his holding. Shaikh Hasim-ud-din and some other Musalmans who slaughtered cows were grossly ill-treated and compelled to execute an agreement not to repeat the offence. On the 31st August last one Shaikh Gopal (sic) sacrificed a cow on the occasion of a ceremony in his family. He and five of other men were arrested and cruelly beaten by order of the landlords' officers. They were ordered not to stir out of their houses or send their cattle to the village pastures, and no man was to supply food to them. The writer hopes Government will make an inquiry and put an end to such tyranny and oppression.



13. The *Ants-i-Hind* (Meerut), of the 20th October, states that the *Ramlila* celebration came off at Agra without the least hitch, and that both the Hindus and Musalmans heartily took part in the same, so that it could not be perceived whether it was a Hindu or Muhammadan festival. The credit of uniting the Hindus and Musalmans of Agra in this way is due to Mr. Cruickshank, the Collector, now Officiating Commissioner. He is an officer who seems especially marked out for removing the religious friction between the Hindus and Musalmans. His work at Agra in this matter certainly deserves to be recorded in letters of gold.

*Ants-i-Hind*  
20th October 1894.

Mr. Cruickshank, an officer marked out for removing the religious friction between Hindus and Musalmans.

Musalmans of Agra in this way is due to Mr. Cruickshank, the Collector, now Officiating Commissioner. He is an officer who seems especially marked out for removing the religious friction between the Hindus and Musalmans. His work at Agra in this matter certainly deserves to be recorded in letters of gold.

14. The *Agra Akhbār*, of the 14th October, states that the late Hindu *Ramlila* fair was really a grand affair. The attendance was unusually large, owing to the restoration of a friendly feeling between the Hindus and Musalmans under the auspices of Mr. Cruickshank. If there were 25,000 Hindus at the fair, the Musalman visitors could not be less than 10,000. Large crowds of male and female villagers too were present, and their presence was an indication of friendship between the two communities. Another sign of good feeling was to be found in the circumstance that Musalman cooks were allowed to roast and sell meat at the fair without let or hindrance.

*AGRA AKHBAR*  
14th October 1894.

*Ramlila* fair and the Musalmans at Agra.

15. The *Najm-ul-Hind* (Saharanpur), of the 16th October, states that retrenchment in expenditure is now-a-days going on in every department, but that the pruning knife is not applied where it could be used with effect. There are such officers in most of the departments, drawing hundreds and thousands of rupees a month, whose work can be well discharged by others receiving much lower salaries. But alas! only the natives must be the sufferers on the visitation of every calamity.

*NAJIM-UL-HIND*  
16th October 1894.

Retrenchment in Government expenditure and the native employees.

16. The *Kárnámah* (Lucknow), of the 17th October, hears that Mr. Benett, the Settlement Commissioner, is at present touring in the Sitapur district, and that having done with that district, will perhaps go to Unao. The writer does not understand what good the officers confer on the people by their undergoing the trouble of touring. Never has it been heard that such and such an officer reduced the revenue on seeing damage done to crops, or made any other kind of concession to a zamindar or cultivator. Far from receiving any good whatever from touring officers the people are put to the bootless trouble of supplying provisions to their camps.

*KARNAMAH*  
17th October 1894.

Alleged uselessness of tours made by officers.

17. The *Dabdaba-i-Qaisari* (Bareilly), of the 20th October, says that there is reason to think that the official winter tours will involve no hardship and misery to the people in Bareilly this time. Mr. E. B. Alexander, the District Magistrate, has issued good instructions for the guidance of Subordinate Magistrates. No articles are to be taken in larger quantities than are absolutely necessary, payment is to be made at once for every thing, and litigants are to be given previous notice of the dates and places fixed for the hearing of their suits. If these and other such instructions issued by Mr. Alexander are strictly carried out, his administration will prove the golden age to the inhabitants of the district. The citizens of Bareilly are at present happy and contented.

*DABDABA-I-QAISARI*  
20th October 1894.

Mr. Alexander's instructions to the Subordinate Magistrates in Bareilly regarding winter tours.

18. The *Subodh Sindhu* (Khandwa), of the 17th October, praises the Hon'ble Mr. Woodburn, the Chief Commissioner of the Central Provinces, for sanctioning a water-supply scheme for Khandwa which suffers from a scarcity of water, and observes that the scheme will shortly be taken in hand. The inhabitants of the town are delighted to learn of the proposal and a public meeting was to be held on the 18th October to give expression to their gratitude to the Chief Commissioner. The water-supply question had formerly engaged the attention of many other officers in vain.

*SUBODH SINDHU*  
17th October 1894.

The Hon'ble Mr. Woodburn praised for the Khandwa water-supply scheme.



Hindustani,  
17th October 1894.

Alleged complexities and harassments  
of the British Courts in India.

19. The *Hindustani* (Lucknow), of the 17th October, observes that the complexities and harassments of the British Courts established in India are making the natives lose their faith in British justice. One Govind, a contractor, residing in the Canara district, in the Bombay Presidency, was, in 1889, charged with having struck a labourer dead. The Magistrate who tried the case released him. He then obtained permission to prosecute, for perjury, certain witnesses who had given evidence against him. The Sessions Judge, however, acquitted the accused witnesses and ordered Govind to be retried on the original charge. The case went up to the High Court, and Govind was acquitted. The Sessions Judge, thereupon, moved the Government against Govind's acquittal and he was arrested a third time, but the High Court again let him off. Thus Govind obtained relief from repeated prosecutions after the worry of five long years. Hundreds of men are subjected to similar harassments by Criminal Courts. It is impossible that such proceedings, as illustrated in Govind's case, can increase the confidence of the people in the British administration of justice by the criminal courts.

Azad.  
19th October 1894.

A suggestion for sparing *pardanashin*  
women, when accused of an offence,  
from the custody of the police.

20. A correspondent of the *Azad* (Lucknow) of the 19th October, says that, as *pardah* system is made much of in India, if once a *pardanashin* lady is confined in a lock-up of the police, a stain of disgrace attaches to her for ever, even though she be ultimately acquitted of the charge brought against her. The Government cannot, of course, afford to entertain female police for attending accused females. It might, however, slightly amend the law. When a *pardanashin* woman is accused of any offence—short of murder—whether cognizable or not by the police, the latter should take down her statement from behind a *pardah* or screen, and then if she is proved guilty, a security should be taken and she allowed to proceed to court in a *dooly* under the escort of her own relatives, and not that of the police. A screened place should also be provided in the court, so that on alighting from her *dooly* she might go behind the screen and make her deposition from there; the expense of the *dooly* being taken from her relatives if they can afford it, or charged to the item of the diet money &c., of witnesses and others. If she is convicted, she should, of course be sent to jail under police custody, but her relatives should also be permitted to accompany her *dooly* up to the jail. The writer praising Sir Charles Crosthwaite for his generous-mindedness, true sympathy with the people, and readiness to redress their reasonable grievances, and recounting what he has done in the matters of *rasad* or camp supplies to officers on tour, relief to prisoners (when released), female education, &c., most earnestly requests His Honor to turn his attention to the subject he has mooted, and to adopt measures for protecting the honour of *pardah nashin* Indian women on the lines suggested by him.

Hindustani.  
17th October 1894.

Certain sanitary precautions against  
cholera outbreak proposed by the Local  
Government to the Municipalities, North-  
Western Provinces and Oudh.

21. The *Hindustani* (Lucknow), of the 17th October, states that the Government of the North-Western Provinces and Oudh recently sent a circular order to all the Municipal Boards suggesting to them to make, if they think fit, rules binding the head of every household (1) to report, within 24 hours, the occurrence of a cholera case in his house to the Municipal officer appointed for the purpose, and (2) to carry out the instructions which a medical officer might, on behalf of the municipality, enjoin as sanitary precautions. Now such rules might suit the Municipalities of Naini Tal, Mussoorie, &c., but not at all those of the towns in the plains. It is difficult in the beginning even to distinguish between a diarrhoea and a cholera case, and one is to be required to report the latter within 24 hours of the seizure! Again, there are many houses in which there is only one man besides the sick person, and the poor fellow finds it difficult even to tend him properly, and can hardly be able to go all the way to a thana and report the matter. As regards sanitary precautions, there are lots of men who cannot buy even two pice worth of medicine, much less can they afford to burn sulphur in their houses. The writer is strongly convinced that the proposed rules far from increasing the happiness of the people will greatly add to their misery and annoyance. But another proposal of the Government for constructing separate hospitals for the treatment of cholera-affected



patients, is well worth the attention of the Municipalities. The writer is glad that the Lucknow Municipal Board has not agreed to adopt the two rules proposed by the Government, and has deferred to consider the question of the construction of a cholera hospital until it should be in a position to afford funds for the purpose. (The *Azād*, Lucknow, of the 19th October, also taking a strong objection to the proposed rules referred to above, observes that although the Government tries to acquaint itself with the mode of living, manners, &c., of the subject people, it is after all an *alien* Government, and failing to know them well, sometimes issues orders which, though conceived with perfectly good intentions, do more harm than good to those for whom they are intended. The rules in question will prove almost as terrible as cholera itself, and their effect will be that "just as many a person now finds it hard to live, so he will find it hard also to die." The *Rafi-ul-Akhbar*, Benares, of the 22nd October, expresses nearly the same sentiments as the *Hindustani*.)

Introduction of the Lodging House Act into the Allahabad Municipality.

22. The *Hindustan* (Kalakankar), of the 20th October, says that the Lucknow *Advocate* has lately assumed the rôle of an orthodox Hindu to gain widespread popularity with the masses who blindly follow old customs and usages. If Government or any respectable gentlemen recommend the stoppage of an evil social or religious practice, the *Advocate*, like some bigoted Bengal journals, is ready to abuse them, condemning the proposal without paying the least attention to its merits. No unprejudiced man can deny the necessity of good sanitation for the preservation of the public health. For some years past the Government of these provinces has been anxious to improve the sanitation of towns and villages, and has introduced water works and drainage systems at some large cities. The Lodging House Act too has been passed as a sanitary measure and is intended to protect from cholera and other epidemic diseases the lives of pilgrims who assemble in immense crowds at Benares, Allahabad, Ajudhya, Hardwar, Muttra and other sacred places. But the Act does not appear to find favour with the *Advocate*, which in its issue of 16th October, strongly condemns the proposal regarding the extension of the Act to the Allahabad Municipality. The *Advocate* disapproves of the draft rules framed by the Municipal Board with a view to prevent over-crowding and to maintain cleanliness in houses where pilgrims are lodged. On the occasion of the Kumbh fair pilgrims are over-crowded in small dirty and ill-ventilated houses. Cholera naturally breaks out among them, and far from medical aid being provided for them they are secretly deprived of their property during their illness. When they return home, the disease spreads to other towns and villages through which they pass, and thousands of men fall victims to it. And then the *Advocate* and other newspapers of that class are ready to accuse the authorities of having taken no precautions for the prevention of cholera.

*Hindustan*.  
20th October 1894.

Alleged poverty of the Musalmáns and their backwardness in education.

23. The *Mufid-i-Am* (Agra), of the 10th October, received on the 18th idem, observing that time has not yet come when the Government might withdraw its aid from public education and abolish its Colleges and Schools, not even half the population of the country on the average being yet able to read and write, says that of all the races inhabiting India the Musalmáns are most backward in education and most poor. It is therefore incumbent on the Government to promote education among the Musalmáns by all means in its power. All the money endowed for charitable purposes (by Muhammadans) might usefully be applied to assisting the poor Musalmán boys in their education.

*Mufid-i-Am*.  
10th October 1894.

Public meeting held at Benares to thank the Government of India for its refusal to interfere with Hindu religious endowments.

24. The *Bharat Jivan* (Benares), of the 15th October, publishes the proceedings of a public meeting held at Shri Vishweshwarji's temple in Benares by Sanyásis, Mahants and Pandits to express their gratitude to the Government of India for its refusal to interfere with the management of the Hindu religious endowments. On the motion of Pandit Shiva Kumar Shastri, the principal of the Durbhanga Sanskrit College, Shivánan Swami of the Deccan was voted to the chair. Explaining the objects of the meeting, Swámi Gadádharañand on behalf of the whole audience offered thanks to Lord Elgin and Sir Charles Crosthwaite for their wise

*Bharat Jivan*.  
15th October 1894.



decisions in the Hindu religious endowment and the Budhagaya temple questions. Raja Shashi Shekhareshwar Rai, the Rajas of Nattore, and Khaira and other Hindu landlords of Bengal and the Sardars of Bombay were thanked for their important services to the Hindu community. The Swami tendered cordial thanks to the *Pioneer*, the *Bangvāsi* and other newspapers which had protested against the proposal regarding the Government interference with the Hindu religious endowments. In conclusion he declared that if the Government continued to follow the advice of its old and experienced officers and to refrain from interfering with social and religious matters, there would be general satisfaction in the country. Pandit Kailash Chandra of the Sanskrit Department of the Benares College and Babu Sureshwar, a Vakil, next addressed the audience. A Sub-Committee was appointed to send a letter of thanks to His Excellency the Viceroy.

JAM-I-JAMSHED.  
14th October 1894.

25. The *Jām-i-Jamshed* (Moradabad), of the 14th October, received on the 24th idem, observes that the Hon'ble Rai Jai Prakash Lāl has so well managed Domraon as to have made it a model estate in the whole of the Bengal Province. Day and night he is busy working for the prosperity and well-being of the estate. The roads and buildings are all kept in good repairs, and canals have been provided for the irrigation of land. The single fact of the estate being free from debts, with which it was greatly encumbered, before Rai Jai Prakash Lāl was appointed the Diwān, speaks volumes in his favour. Again, all classes of men live in perfect peace and amity with one another in his estate. Though the Hindus and Musalmans have lately been falling out with each other in other parts of the country, the Diwān has by his tact not allowed the slightest friction to take place between them in the estate. (A correspondent of the *Zamānah*, Cawnpore, of the 18th October, also speaks highly of the management of the Domraon estate under Rai Jai Prakash Lāl).

The Hon'ble Rai Jai Prakash Lāl,  
Diwān of Domraon estate.

ANIS-I-HIND.  
18th October 1894.

26. The *Anis-i-Hind* (Meerut), of the 13th October, says that the Meerut water-supply scheme again appears to be on the tapis. But no water works are needed at Meerut, the present supply being tolerably clean and sufficient. At some other places filtered water has been provided, but it has not much improved the public health. Cholera fearfully raged at Lucknow in spite of its new water-supply, and at another place poisonous snakes have found their way into the water works. The eagerness shown by Government in forcing water works on the municipalities has led people to imagine that its object is to abolish distinctions of caste and religion. A Hindu does not even drink water, if a Musalman or a Christian is seated on the same carpet or platform with him. If his brass pots have been touched by another man, he does not use them again until he has purified them by fire. But the construction of water-works in any town means that the higher classes of Hindus are to take water from the same standposts as the sweepers. It would appear that at Delhi sweepers drink water at the standposts by applying their mouths to the taps. It is true that water-works are constructed with the consent of Municipal Boards, but the native members of the Boards are either university graduates who cease to observe caste distinctions or are ignorant, old-fashioned men who are ready to support every proposal of the Magistrate-Chairman. Even respectable Musalmans do not like to take water from the same standposts as sweepers. If Government desires to introduce water-works at Meerut, it should not rely on the opinions of the native Municipal Commissioners alone, but should ascertain the views of the whole Meerut population before coming to a conclusion in the matter.

Meerut water-supply question.

AKHBAR-I-IMAMIA.  
16th October 1894.

27. Saiyad Abid Ali, the publisher of the *Akhbār-i-Imāmiya* (Lucknow), has printed and circulated with the issues of the 6th and 16th October a pamphlet containing the Judgment of Babu Brij Mohan Prasad, Rai Bahadur, the Subordinate Judge of Gaya, in the case *Munshi Saiyad Latif Husain versus Shaikh Muhammad Abdul Hafiz and others*. The publisher calls the pamphlet *Uruj-i-Alam*, i.e., the success or triumph of the standard. In his Judgment dated 27th August last the Subordinate Judge gives a decree for Rs. 50 as damages to the plaintiff, a Shia,

Circulation of the Judgment of the  
Subordinate Judge in the Gaya *slam*  
case with the *Akhbār-i-Imāmiya* of Luck-  
now.



who was prevented by the Sunni defendants from carrying the *alam* (standard), *mask* (a skin of water), arrows, &c., in procession, against the defendants, and permits the plaintiff to hold such processions in the streets of the Pali village without using any language offensive to the Sunnis.

28. The *Almora Akhbār* of the 15th October, referring to the transfer of Pandit Gauri Datta Pant, the Tahsildār at Almora, to

ALMORA AKHBAR  
15th October 1894.

Disapproval of the transfer of Pandit Gauri Datta Pant, the Tahsildār at Almora, to Haldwani.

Haldwani, praises him for his ability, industry and honesty. The land revenue was fully realized by him, not a single pie being allowed to fall into arrears. He was very prompt in the discharge of his duties and therefore suitors, *malguzars* and *patwaris* who had to deal with him were not unnecessarily detained for a single day. He was impartial and did not receive any kind of presents. Again a large sum of money was raised by him for the new hospital building. But his important services to Government and the public have been rewarded by his transfer to a hot and unhealthy place?

29. The *Urdu Akhbār* (Bareilly) of the 22nd October, referring to the annual fair lately held at Senthai, Nawabganj, Bareilly district, at the tomb of a Muhammadan saint, states that

URDU AKHBAR  
22nd October 1894.

Stalls of butchers and cooks at the fair at Senthai, Nawabganj, Bareilly.

butchers and cooks were required to put up screens at their stalls and to execute an agreement to the effect that on future occasions they would establish their shops at any place fixed for them by the authorities. The editor takes exception to any such interference with them and observes that the fair being of a religious nature, other classes of the community need not attend it.

30. The *Jām-i-Jamshed* (Moradabad), of the 14th October received on the 24th idem, highly praises Mr. Roberts, Magistrate

JAM-I-JAMSHED  
14th October 1894.

Mr. Roberts, pargana officer of Amroha, District Moradabad.

first class, in charge of pargana Amroha, District Moradabad. He patiently hears every case brought before him, and dispenses justice with great attention and care. During the last Moharram the Shias and Sunnis of Amroha were about to fall out with each other, but Mr. Roberts at once proceeded to Amroha and amicably settled their dispute.

31. The *Agra Akhbār*, of the 14th October, says that the Local Agents at Agra have been obliged to dispense with the services

AGRA AKHBAR  
14th October 1894.

Quarrel between the Local Agents and the Afghan residents at Agra.

of Maulvi Dost Muhammad, an Afghan, who was employed as teacher at the Jāma Masjid, owing to his neglect of work and in subordination. The Afghan friends of the Maulvi and some ignorant butchers have sent abusive and threatening letters to the members of the Anjuman-i-Islāmiya by post and even threatened to commit a riot at the mosque on last Friday. The District Magistrate had better inquire into the matter and order the police to keep an eye on them.

32. The *Akhbār-i-Islām* (Agra), of the 22nd October, finds fault with the conduct of the local agents in charge of the Muham-

AKHBAR-I-ISLAM  
22nd October 1894.

Alleged unjust dismissal of the Head-Maulvi of the Muhammadan School by the local agents at Agra.

madan religious endowments at Agra. They sent for Maulvi Dost Muhammad Khan, an Afghan who was employed as a teacher on Rs. 50 a month at a school in Shāhjahanpur, and appointed him Head Maulvi at the Muhammadan school on the same pay. But as he is a true Musalman and has a high sense of self respect, he did not like to cringe and fawn on them. They were therefore displeased with him and paid him at a lower rate. He was obliged to give them a notice for payment of arrears due to him before instituting a civil suit against them. The notice annoyed them still more and they dispensed with his services. The editor condemns the treatment of the Maulvi by the agents as unjustifiable and complains that they do not attend the Friday prayer nor do they repair and white-wash the mosques. No account of the income and expenditure of the endowments is laid before the Muhammadan community. But they maintain an establishment for the collection of rent. They could do that work themselves. The article in the *Agra Akhbār*, which is the property of a local agent, against the Maulvi is intended to prevent him from



suing the local agents for his arrears of pay. The editor reminds them that they are nominees of the Musalman community and should not court unpopularity.

JUBILEE PAPER.  
16th October 1894.

33. The *Jubilee Paper* (Lucknow), of the 16th October, states that a Barrister-at-Law, Mr. Paliologus brought a suit for Rs. 1,000, against a Muhammadan widow, Shah Ara Begam, in the court of the Eastern Munsifi, Lucknow. The money was claimed, as a *shukrána* (or present, over and above the legal fee, made to a counsel, when a case is won), due from the defendant for which the latter had given him a promissory note, in connection with a certain case. The counsel for the defence exposed thoroughly the weakness and absurdity of the claim, but the munsif decreed the suit all the same.

NAIYAR-I-AZAM.  
12th October 1894.

34. The *Naiyar-i-Azam* (Moradabad), of the 12th October publishes a communication in which the writer, in criticising some Urdu verses of another, uses certain expressions which are rather obscene or dirty.

ANIS-I-HIND.  
20th October 1894.

35. The *Anis-i-Hind* (Meerut), of the 20th October, says that cholera has broken out in mohulla Shahjanj, Agra, and that it is feared it might spread to other parts of the city as well. The streets and lanes are stinking with the foul water of the cesspools. It is a pity that the Municipal Committee pay no heed to the conservancy of the city.

CAWNPORE GAZETTE.  
15th October 1894.

36. The *Cawnpore Gazette*, of the 15th October, regrets to notice that on the 4th idem at night a large number of houses collapsed at Cawnpore on account of a very heavy rainfall, killing 26 men. The new liquor-shop in the Shroff bazar has already become a great public nuisance, as habitual drunkards buying liquor at the shop drink it off in the street. On the 14th October the plumbers dug a hole at Chawal Mandi to lay a water-pipe, but no fence and light being put up at night, hundreds of men fell into the hole.

ZAMÁNAH.  
13th October 1894.

37. The *Zamánah* (Cawnpore), of the 18th October, states that several *chandu*-smoking houses have been secretly started at Ajmere, and that as their proprietors pay nothing to Government (as license fee), and are thus able to entertain their customers at a low cost, very many people are acquiring the evil habit. The tax on opium might be raised to check the spreading evil.

HINDUSTÁN.  
3rd, October 1894.

38. The *Hindustán* (Kalakankar), of the 23rd October, publishes the proceedings of a meeting of the Desh Hitkarni Sabha at Kalakankar held on the 20th idem. Some members urged the admission of representatives of the peasantry to each Provincial Legislative Council to watch and protect their interests; such a privilege being already granted to the landholders. The meeting resolved to forward a memorial to the Government of India on the subject.

### III.—LEGISLATION.

HINDUSTÁN.  
23rd October 1894.

39. The *Hindustán* (Kalakankar), of the 23rd October referring to the provisions of the Bill to amend Act V of 1861 regarding the exemption of men, who take no part in a disturbance, from contributing towards the cost of additional Police, the levy of compensation from the rioters for the injured persons or their families, and the grant of licenses to processions, highly approves of the provisions and observes that they will prove very useful if they are enforced with justice and impartiality and are not turned into an engine of oppression.



## IV.—EDUCATION.

40. A Muhammadan correspondent of the *Oudh Punch* (Lucknow), of the 18th October in an "open letter" to Mr. Shibli Nomani

*Oudh Punch.*  
18th October 1894.

Adverse criticisms on Sir Saiyad Ahmad Khan and Mr. Shibli of Aligarh College.

of the Aligarh College, refers to the book he has recently published giving an account of his travels in the western Muhammadan Kingdoms, and asks him

how it is that though, in the book, he speaks so highly of the civility and politeness found among the Muhammadans of other countries, these qualities are utterly wanting in him. The writer once went to see Mr. Shibli at Allahabad and made his obeisance, but the latter did not even return his salute. However, Mr. Shibli is a learned man, and he ought to induce the old Sir Saiyad Ahmad Khan with whom he is so much hand-in-glove, to teach the Muhammadan students of his college true morality and virtue. Would Mr. Shibli, on his conscience, say whether considering the indigence of the Muhammadans in general, Sir Saiyad Ahmad Khan was justified in teaching Muhammadan boys to imitate the expensive English style of living; a ruinous example being set to them indeed. Prayer, fasting, pilgrimage, perusal of the Koran are all gone, and coat, pantaloons, knife, fork and vanity have taken their place. Is better education given at the Aligarh College than that imparted at the Allahabad, Benares, Calcutta, Madras and Bombay Colleges? If not, why is it more expensive at the former than at any of the latter institutions? The Saiyad has, in fact, spoiled the tastes of the Muhammadan boys; so that when they return home they cannot do without "mutton-chop and table and chair," and would even sell the wearing apparel of their parents to provide themselves with the requirements of the new tastes created in them. All the money which the Saiyad has wrung from the Muhammadans by sucking, as it were, their very life blood, he has expended in extravagance, and the college building yet remaining incomplete, he still extends his hands, for begging and will continue to do so for ever. The Saiyad has also wasted his time in writing a new commentary on the Koran, which calls miracles, &c. to be myths. He ought now, old and on the point of the grave as he is, to repent of what he has done, make a pilgrimage to Mecca, and pass the rest of his days in devotion to God.

41. The *Zamānah* (Cawnpore), of the 18th October observes that as the

*ZAMĀNAH.*  
18th October 1894.

A suggestion for a change in the present form of education imparted in schools and colleges to meet the requirements of the poor backward Muhammadan population.

Musulmans were the rulers from whom the British took the Indian Empire, the former suffered the most from the change of Government and were reduced to indigence. They long remained stupefied, as it were, at the change the wheel of fortune had taken in their case, and now waking from their stupor, they find that

all the avenues, of amelioration and advancement have been occupied by other races inhabiting the country, and feel their inability to compete with these who are far ahead of them in every thing. Again, their poverty would not admit of their receiving high education—which is expensive—with other races. The Government might therefore introduce some change in the education it imparts in schools and colleges to suit the requirements of the backward Musalman population. It should devote its present educational allotment (1) to teaching as much of the English literature as would suffice for the requirements of daily life and (2) to imparting education in agriculture, arts and industries. As regards what is called the high education, those who want it might be told to provide it at their own expense.

## V.—RAILWAY..

42. The *Vernacular Advertiser* (Lucknow), of the 21st October, complains

*VERNACULAR AD-  
VERTISER.*  
21st October 1894.

A complaint regarding the treatment of native gentlemen at the Railway Station, Allahabad.

that a gentleman, who goes to the Railway Station at Allahabad, either to receive or see a friend off, is not allowed to stand on the platform there. No platform tickets are sold at Allahabad or one might

buy them and thus escape the ill-treatment of the railway police. It would be fair excuse to urge that if men were allowed to stand on the platform, it would lead to frequent thefts and frauds being committed. The police arrangement should be good and no such things need happen. Again, there is no such prohibition



for Englishmen: they are allowed to come and go freely. The same indulgence might be extended to native gentlemen. This is a matter which must be attended to. Sometimes a gentleman cannot spare time to make a halt, and writes to his friends or relatives to come and see him at the station. Now is it not a hardship if the friends or relatives are not allowed to stand on the platform and see and converse with the travelling gentleman. There is no such restriction observed at the Lucknow Railway Station which is by no means a small station. The prohibition at the Allahabad station should either be removed or the platform ticket system be introduced.

BANBAR,  
16th October 1894.

43. The *Rahbar* (Moradabad), of the 16th October, has heard that the Hindu employes of the Railways are now not allowed a holiday to perform the *Shradh* (ceremony of offering oblations to the manes of their deceased ancestors). The Railway service must be very mean indeed, that one has to forego even his religion for its sake.

Alleged refusal of a holiday, to Hindu employes for performing the *Shradh*, by the Railway authorities.

#### VI—LOCAL AND MISCELLANEOUS.

HAIFYAB-I-AZAM,  
12th October 1894.

44. The *Naiyar-i-Azam* (Moradabad), of the 12th October, in its local columns, complains that at Moradabad petty retail venders of articles occupy the front site before the stalls of the fruit-sellers in the bazar, at the evening, a time when the latter chiefly carry on a brisk trade, to their great inconvenience and loss of custom. The fruit-sellers pay the Municipal Board for their seats, and the Board ought to see that the retail venders do not block the way in front of the former. There was a *tattar* or bamboo shade overhanging the door of the city post-office. It gave protection from the sun and rain to men visiting the post-office. It was removed sometime ago, but no tin shade, as found over shops, &c., has been substituted yet. The postal authorities ought to be mindful of the convenience of the public, and they should see that a tin shade is soon put up at the city post-office.

Local news, Moradabad.

ANIS-I-HIND,  
20th October 1894.

45. The *Anis-i-Hind* (Meerut), of the 20th October, says that the cause of frequent thefts in the town of Jhansi is that neither the *chankidars* or watchmen are supplied with hand-lanterns nor are the streets and lanes lighted. The Municipal Board ought to supply the wants.

Need for lighting the streets of the Jhansi town.

ALLAHABAD:  
The 29th October 1894.

} PRIYA DAS, M. A.,  
Govt. Reporter on the Vernacular Press of Upper India.